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the greater cities and rural communes, making terms with the Crown and the feudal lords, clung to their ancient customs, and, far into the century following Roger, continued to practise the *morgengab* and the *launegeld*, and to abide by decisions of the Lombard kings. On the other hand the state law of the new kingdom shows little traces of Lombard influence; the names of sculdais, gastald, and other Lombard officials fall into disuse.

In Italy, then, the Lombard-Italian stock formed the backbone of the population, organised and possessed of considerable liberties, in the communal towns. In Sicily a Lombard population was as much in evidence.

The first Count of Sicily, and his feudatories with him, realised the need of introducing into the island, then shared between Greeks and Moslems, a Catholic and Latin population. Every encouragement was given to an influx of Italian blood into Sicily. Pisans, Florentines, and Amalfitans arrived to share the trade of the coast-towns. At Nicosia, Randazzo, Vicari, Caltagirone, Cefalu, Lipari, and elsewhere arose a number of communes enjoying considerable liberties, the result of a bargain with count, bishop,

or lord,
who was anxious to promote Latin
immigration.
These are distinctly called Lombard by
Falcon-
dus, and have, to this day, retained
that character. Thus there are in Sicily, in our
own time,
40,000 people who are described as
speaking the